

Both the Victoria, B.C., Daily Newspapers, and The Vancouver Sun published our letter to the editor --

I AM NOT HAPPY

WITH THE N.D.P.

As a member of the Socialist Party of Canada, many people think I should be delighted that the NDP have been elected to prominence in B.C., I am not. The following is a brief explanation of the reasons why:

Though the NDP masquerades as being socialist, it is not. In fact, their position taken on all basic issues is anti-socialist. Like its "Communist," Conservative and Liberal counterparts, the objective of the NDP is the administration of capitalism.

The objective of the socialist movement is the emancipation of the working class through the abolition of capitalism. Realizing the need for majority awareness and support of our position, socialists set about the task of politically informing and organizing for the eventual overthrow of class-divided society. Replacing it with one of social harmony, and abundance, where each will give according to their ability and take according to their needs.

A recent national TV interview with B.C.'s Premier Barret exposed him and his party for what they are, not what they claim to be.

(a) Barret said, "The trees and resources were created by God."

This is definitely not the position taken by socialists. The trees and resources of the earth and everything else are the result of the processes of evolution. Socialists do not believe in divine creation or any other religious phenomena.

(b) Barret is proud to be a nationalist, and wholeheartedly supports nationalism.

Socialists are opposed to the division of world society into competing economic-social units as is the case under capitalism. We strive for the day when all mankind holds the world in common. Socialists are not nationalists.

(c) The NDP elected Barret as their leader.

Socialists accept the responsibility of democratic organization. Members elect representatives to carry out functions according to the directives of the membership. Leadership is a concept of fascism, not democracy and socialism.

(d) Barret's \$52,000.00 gross annual wage is a far cry from the measley \$2.00 per hour working wage the NDP considers adequate for the less fortunate members of the B.C. working class. His more for me, crumbs for the rest philosophy is further evidence of his willingness to act as a political panderer on behalf of the capitalist class.

Equal access to abundance is the objective of socialists. Only through common ownership and abolishing the wages, price, profit system and democratically organizing production solely to satisfy human need can we attain real equality, harmony and abundance for all.

The NDP as well as the "Communist" Party have done more harm to the socialist movement through their opportunistic use of the term socialist and communist to support their futile and conservative reforms to capitalism, than the openly anti-socialist Socreds, Conservatives and no so Liberals who expose their sectarian interests at every turn. No, as a Socialist, I am not happy with the NDP.

Wm. H. Johnson

TIME BOMB OF YOUTH

There has emerged, in the past decade, a large segment of society generally in the under 35 age group who have little chance of living the idealic lives they once dreamed possible. Of obtaining security, comfort and relative freedom as the result of embarking on a meaningful occupation.

Instead, they have found themselves prisoners of poverty, frustration and meaningless often spasmodic employment. A growing awareness of the continuance of their situation, 'When they should be getting the most out of life' has contributed greatly to the use of drugs from alcohol to heroin to ease the pain of 'mere existance' and to induce a semblance of real living. The old psychological drugs of religion and the belief in an after life does not pacify the new, more knowledgeable 'LIVE NOW' generation.

The establishment of State administered programs such as L.I.P., O.P.Y. expanded U.I.E. Welfare and general 'Make useless work' projects, are all attempts to ease the pressure in capitalism's seething cauldron of betrayed humanity.

In effect all these programs are doing is affixing a delayed action fuse to the impending explosion in the making. Unfortunately, there is a growing trend towards anarchy and chaos, much of it due to bureaucratic lies, as in the constant claims of OUR affluence, in the face of the real continuing poverty suffered by the many. The conservative indoctrination so liberally applied to the young by the schools, universities and other 'social' institutions is fast wearing thin in the light of hard experience. Expansion of Head fixing facilities are further attempts to quell the maddening crowds as are enlarged prisons for those who more forcibly reject official platitudes.

The present predicament is one that has developed historically and is common to all the industrially advanced areas of the world. No solutions exist through national legislation or economic divisions of wealth. Only in consciously holding the world's resources in common and directing production solely to satisfy human need, can we make constructive use of the forces that abound today and avert possible disaster. Establishing a world social system in which each will give according to ability and take according to need.

The advanced production methods and means that have been developed in this century makes Socialism not only a viable alternative to the way society is presently organized but a necessary step in the evolution of human society if we are to achieve a reasonable degree of harmony not beyond the scope of man's ability. When the Live Now generation adopts the Socialism Now philosophy the old byproducts of capitalism like class privilege, war, poverty, pollution, waste, insecurity, etc. will be horrors of the past.

B.J.

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AFTER 100 YEARS ---

THEY STILL

On this one hundredth anniversary of the formation of the Royal Canadian Mounted Police two seemingly opposing concepts about the RCMP and police in general are prevalent. (1), The image that is promoted by the government, the media and the police force itself of protectors of society from criminals, foreign spies, violent leftist radicals, enraged mobs, natural catastrophes, etc. Or, in the words of the RCMP's famous insignia, "Maintiens le Droit," loosely interpreted to mean, "maintain the right." And (2), the leftist - civil rightist - liberal view of "mounties" as serving too much in favor of big business, too much as strike breakers, labor union and "communist" party spies, persecutors of Indians, Metis, and people of the young drug cult and student radicals.

These two views, approximately representing the right and left of the political spectrum are regarded as being poles apart. But the liberal-leftist idealist, while he probably claims an intellectual coup on the unsavory activities of the RCMP that the rightist either turns a blind eye to or regards as necessary to the social interest, is not so different to the right-winger in his basic thinking. While he opposes the class biased, secret and racist aspects of some police activities, he embraces the idea that police can, or do serve society, but that they should have less "arbitrary" power, not be biased in favor of big business, not be racist. Be good policemen. It could be said that the leftist advocates that police be what the rightist thinks them to be -- hardworking, fairminded crusaders in the war of good versus bad, the image that is promoted by authority. They would like their unfounded ideal to be real. These opposing concepts are two sides of one coin.

This single coin is the belief that capitalist democracy is a classless democracy, or a basic democracy. That crime is caused by some people inheriting bad genes, or by the alleged nature of all humans to be selfish, lazy, or greedy unless forced to be "good." Therefore police are necessary to protect us all from the evil part of our natures, etc.

The available evidence indicates that the reverse is true. That capitalism is basically a class dictatorship with mere trimmings of administrative democracy. The key is in ownership and access. There is only one means of production and the world depends on it for its life. However, that means of production and distribution is monopolized by about 10 percent of the people, and the other 90 percent are held to ransom as to their terms of access to it. They are allowed access to the productive apparatus only at the dictates of its exclusive owners, that is, to work to produce a profit for the owners. And on no other terms. Generally only those who do not share in the ownership of the means of production work for wages, but it results as a service to the owners. Wages are not paid to satisfy needs, but merely to replenish the worker's energies so that he can carry on producing profits. These statements spell poverty. And it is the scarcity conditions of poverty that breeds crime. Most crime is committed against property, that is, against the means of production and distribution. It involves the poor stealing from the rich.

The Socialist Party's and the Marxian position is that "the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers..." Therefore, on the

MAINTAIN THE MIGHT

problem of crime, police brutality, etc., this position (while they may not have their arms around each other) makes brothers out of the rightists and leftists in their common support of the capital-wages-profit system of society. Contrary to their beliefs, police are basically protectors of the wealth and power of the privileged few. The manner in which the present artificial segment of world capitalism known as Canada consolidated its north west territory a hundred years ago provides further evidence of the hierachal nature of current society, and the real function of its armed forces, civil and military.

INVASION FORCE

In 1873, when the semi-military force known as the Northwest Mounted Police was formed, British-controlled Canada and independent USA were not the easiest of friends. The 1812 army attempt to make Canada part of the USA was not very far back in memory. The U.S. had grabbed Oregon territory from British and Hudson's Bay Co. control, and the huge land area of the north-west above the 49th. parallel, although claimed by Canada, was without the armed presence of any civilized power. The clique of wealthy and powerful people to the south was touchy about the presence of an army near its northern border, and being stronger than the clique called Canada, made its requirements audible. So the planned name for the red-coats - North-West Mounted Rifles, had to be changed to N.W.M. Police, while their intended functions remained the same.

The Canadian-British business, merchant, trading and financial groups who controlled the eastern part of the country had evolved an executive to look after their common, predatory endeavors, called a parliament, with a chief executive who went by the designation of Prime Minister, the first of which was Sir John A. Mac-Donald. They had consolidated four exploitative areas, Ontario, Quebec, New Brunswick and Nova Scotia into one confederation. Four or five years previously, the huge territory of Ruperts Land, roughly north west of Ontario, had been transferred to the tender control of the previously mentioned altruists by the Hudson's Bay Co. and Britain. Without any consultation with the original inhabitants of the Metis of this area.

The perusal of the lines, and "between the lines" of history books indicates the mercenary motivations behind this extension of the nation. Terms like "wealth," "Settlement and investment," "rich lands" and "minerals" characterized conversation and communication. Bringing British Columbia into Confederation would bring control of the Pacific coast. Construction of a transcontinental railway would encourage settlers, creating a market for manufactured goods of central Canada. And profits for transportation companies. And a potential for investment and speculation in land, minerals, grain and timber lay ahead. The new territory was planned as a colony of the entrepreneurs of the east.

The only visible obstacle to this rosy future was the presence on the plains of a people who had been there for thousands of years. There was no objection to them being people. The difficulty was that these peoples' fingers were not twitching with the urge to manipulate tools of production belonging to someone else. They had never thought of asking permission from some boss, to make money for him, as a way of gaining a livelihood for themselves. Had never heard that the route to

happiness lay in producing profits for someone else. They were accustomed to sharing their own means of production, and when they needed food, clothing and shelter, of doing the necessary work of going out and getting it and processing it. Contributions being according to the ability of each community member. The Chief and tribal councillors were not parasites. They were bigger contributors than other tribal members through their hunting, wisdom and administrative abilities. Like the rest, they consumed basically according to their needs.

These people had no knowledge of the advantage of working for wages for a boss, at some dull, repetitive job; the thrill of waiting expectantly for the next inadequate pay-check; or the socially useful feeling to be derived from keeping the stock-holders of grain exchanges happy. An untutored lot, these savages, and completely useless, to the interests of a white class of parasites who needed an obedient proletariat, conditioned to the needs of an expanding capital. As well as all those beautiful raw materials laying out there, waiting to be converted into surplus values.

A partly forceful and partly diplomatic instrument was required to gently tap the Indians on the shoulder and say: "Sorry old chap, but you must try to improve yourself, stop your wandering ways and settle down on reserves that the Great White Mother has set aside for you -- and learn the virtues of hard work by way of farming." The NWMP was organized to complete the alienation of the plains people from their former independent means of livelihood. With their herds of hooved food, clothing and shelter gone, they were to be cunningly and forcefully evicted from physical occupation of their real estate too. Their tepees were barring the progress of profits.

In the days before it was necessary for the bosses of the world to convince the nine to five that the big people and the little people consciously share the running of the country, they were more open about "what gives" on the political scene. The revered institution of government and the ballot today function partly as a screen, hiding the real minority rule that exists in the background. In the early days of augmentation of this minority control the participants did not mince words about their machinations.

In 1872, Lieutenant Governor Archibald, in a report to his entrepreneur superiors back east, warned of the unrest of the Indians, - "...their increasing insubordination and insolence, you must raise a military force to control these elements." (1) Another investigator, this time a military one, advised - "...there is a halfbreed population of about 2,000 souls in the Saskatchewan unaccustomed to the restraint of any government...requiring to be controlled nearly as much as the Indians. (2) Democratic government for the purpose of subordinating, restraining and controlling the population? Of course. For the essence of government with its armed forces, is the authority of one class over another, with the unconscious co-operation of the ruled via the ballot. Distinctly opposed to the classless concept of conscious, co-operative and democratic administration of the affairs of society, by all society. e.g., Social equality as advocated by Socialists.

HISTORICAL ADDITIONS TO A PATRIOTIC IMAGE

The early legends of the NWMP as social do-gooders were developed with the help of other historical circumstances, in addition to the relative poverty of Canada's early ruling class and inability to finance a large army. When chief, and medicine man Sitting Bull with thousands of Sioux Indians escaped from the U.S. cavalry into Canada it was easy to say that these thousands of "warlike" natives were tamed by a mere handful of superhuman redcoats. Although some of the Mounties were heroic and capable men, in their vocation, the fact of the matter was that the Sioux knew that if they wiped out the Canadian police, the boundary line would no longer be

recognized by the U.S., and Canada would cease to be a haven for them.

There has been no public acknowledgement of thanks by the Canadian plutocracy to its U.S. counterpart for this bit of inadvertent foreign aid in consolidating its propaganda grip on the minds of Canadian proletarians in subsequent years through the legend of the RCMP. It is a tried and true principle of running capitalism, that with the stars of national symbolism in his eyes, the worker is less likely to pay attention to the empty wallet in his pocket, and why it acts that way. Patriotism is good business for the few who own the means of production, who own the country.

GALLANT PROTECTORS OF THE PROPERTY OF THE FEW

Another of the amazing political myths kept alive by the minority controlled media and those workers who still accept it, is that the NWMP brought law to the western plains. Instead of revealing that a whole culture and self administration of a people had been destroyed by "constituted authority" it was more expedient to pretend that no previous social organization had existed, especially such an impossible and obnoxious type as the classless one used by the aborigines. The expressions - "wild", "savage," "untamed" were supposed to connote chaos or anarchy. The truth could not be revealed that a new law, protecting only an invading minority of a new, acquisitive social set-up was being established. A new system which could not be concerned basically with the needs of human beings.

From this viewpoint, it can just as logically be said that the NWMP brought lawlessness to the plains, because a set of laws based upon minority ownership interests unavoidably spawns violations of those laws by elements of the dispossessed majority. Aside from the fact that modern crime is presently increasing at a phenomenal rate, crime per se, is accepted as an inevitable part of current society. Dealing with crime is an established industry, consuming part of the total profits of a nation, and the energies of a sizable portion of the labor force in the person of judges, wardens, guards, lawyers, police, etc. etc.

In the case of the NWMP and the early days of Canada, an example of the marriage between police and the exclusive owners of means of production and distribution is the Canadian Pacific Railway, possibly the first major capitalist enterprise and land grabber (after the H.B.C.) on the plains. One of the most revealing photographs in Canadian history books is the one showing a Mountie on guard at the end of steel, looking into the sunset, protecting the private property of the shareholders, while the Chinese coolie labor gangs rested up for another day's effort, -- another four miles of construction. Democracy rides in the back seat when a minority holds the steering wheel.

One of the few Indians who ever tasted a hint of brotherly consideration from the rapacious pioneers of early Canada was Crowfoot, Chief of the Blackfoot Confederacy, who was given a free pass to ride on the CP Railway for the rest of his life. The rest of his life was not very long, after the personal privations of hunger suffered himself, and watching an unknown number of his people die of starvation during those first cold winters after the buffalo slaughter, while he stood by, helpless to do anything about it. Those initial Canadian experiments with "unemployment insurance" of three dollars a year and a few rations of food to each Indian were a foreboding of things to come.

The reason for such benefaction to one Blackfoot Indian (free rides with no place to go) was that Crowfoot was credited with keeping the Blackfoot nation out of the Riel "rebellion." The Blackfoot, with their thousands of able, mounted warriors, could have wiped General Middleton's army all over the then lifeless prairie mod.

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ALL POLICE "MAINTAIN THE RIGHT" OF PROPERTY AGAINST THE HUMAN REQUIREMENTS OF THE REST OF SOCIETY

PROPERTY vs. SOCIETY

"...property turns out to be the right, on the part of the capitalist, to appropriate the unpaid labor of others or its product and to be the impossibility, on the part of the laborer, of appropriating his own product." Karl Marx - "Capital," Vol. 1, P. 640, Charles Kerr ed.

ertiless, who have consumptive needs, but who have given most of the wherewithal to satisfy those needs, to their employers, is to redress their situation illegally. No better environment has been devised to develop covetousness in human behavior.

In his "History of Canadian Wealth," Gustav Myers notes that by 1914 50 men controlled \$4 billion worth of Canada. Which, in relation to Canada's industrial size at that time and the much greater potency of the old-time dollar, constituted a big proportion of the whole country. Which is also a clue as to who the real Canadians are. Generally, about ten percent are owners at any given time. The rest of the population are aliens - alienated from ownership of the country. They are resident at the accumulative convenience of the ruling minority. To approximate a legal term, "they are out on good behavior, on their own recognizance."

In more recent times, John Porter, in his "Vertical Mosaic," reveals that "real power and true membership in the elite is confined to the 5,700 Canadian residents with incomes above \$100,000.

(per year) and at the very pinnacle of the vertical mosaic are 633 people raking in \$ 300,000. or more." This is not to mention "absentee" (they are all absent from production) owner-rulers from below the border who now call a very influential percentage of the total Canadian national capital "their very own."

So called public places like sidewalks, highways and parks are actually the joint property of the whole capitalist class. Any activity at these places which is not, or not considered to be, of benefit directly or indirectly to that class, such as "loitering," vagrancy, begging or dope peddling is frowned upon, discouraged or legally barred. Parks are uplifting scenes where the worker can psychologically recharge his batteries, renew his tolerance for another day or week of degrading service to his masters. And proportionally, even parks make up a tiny fraction of one percent of the total land area of the country. The rest, not leased or owned directly by industry, is "crown" land. That is, it is the prerogative of the total national capital.

Yes, police do rescue people from natural disasters, and some "man-made" (capitalist-society-made) disasters like auto accidents, etc. But these duties, in addition to being humanitarian, are incidental to their primary function. To have police "fill in" in this area is the most efficient way of dealing with these needs. It is the method that is least offensive to the cash registers of that class of people known as owners of capital.

Property and crime are identical twins. They are as proximate as a cold and the sneezes. They compliment each other. In a society where a small section of the population dominates the rest of the people through exploitation of their work, wealth accumulates into a few hands. The essence of the matter is that a few "have it" and the rest do not. The urge of some of these prop-

"Crime, by every new means of attack against property, calls into being equally new means to defend it..." Karl Marx - "Theories of Surplus Value".

RIOT IN THE CLASS STRUGGLE

STRIKE BREAKING - RIOT CONTROL - HARRASSMENT OF RADICALS, "COMMUNISTS" AND ADHERENTS OF THE DRUG "CULTURE."

Modern capitalist democracy can be explained as a type where the exploited section not only produces all the goods and services, but administers the system as well. And, unconscious of its own interests, uses its right to vote for a continuation of its wage slavery. As pioneer protectors of property in western Canada, the RCMP naturally had an early start as strike breakers, as early as the 1880's. For the only substantial enterprise at that time, the Canadian Pacific Railway. The first instance being construction workers who had not been paid for three months, involving subsequent intimidation, arrests, fines and jail. Then when the engineers went on strike at Moose Jaw and Medicine Hat to object to wage cuts, they were met by trains operated by police scabs, armed with carbines and revolvers, and forced off company property, in addition to being forced back to work later, on company terms.

A later strike in the coal mining town of Estevan became the scene of police sentries armed with machine guns. In confrontations where the state did not think that military force was called for, the RCMP was usually to the fore, as spies in unions and reformist political organizations like the so-called Communist Party, the Industrial Workers of the World, One Big Union and organizations like the early Co-operative Commonwealth Federation. Workers have been killed, wounded and imprisoned at various times by the RCMP as an arm of the state, through the years, from one end of the country to the other. Homes have been ransacked. Peaceful demonstrators have been provoked into violence. There was a time when any union man who advocated violence was suspected of being an RCMP plant. The Winnipeg General Strike and the Regina riot termination of the unemployed march to Ottawa during the dirty 30's are examples of RCMP state violence used against workers.

The governmental representatives of the rulers of the time either had imaginary fears of "forceful overthrow" or they used this charge as an excuse to help keep wages down. And their profits up. Since shepherds of the "Communist" Party were active union organizers, keeping these people under constant harrassment was probably thought to be an effective method of decently distributing the overall wealth. General police forces were expanded during the "Great" Depression. The workers had produced more wealth than at any time in history. But they didn't own it. To protect it in a time of economic downturn, the owners hired more armed guards. This was about the time that the CCF was advocating more production for the bosses, via (the wages system for the workers). That is, production of more unsaleable "surpluses" as a solution to the destitution of the workers.

"The state is the result of the desire to keep down class conflicts.....it is as a rule that state of the powerful economic class that by force of its economic supremacy becomes also the ruling political class and thus acquires new means of subduing and exploiting the oppressed masses.

The antique state was, therefore, the state of the slave owners for the purpose of holding the slaves in check. The feudal state was the organ of the nobility for the oppression of the serfs... The modern representative state is the tool of the capitalist exploiter of wage-labor." (Frederick Engels in - "The origin of the Family, Private Property and the State.") emphasis added.

Some members of the long-haired youth phenomenon, some dope addicts and peddlers, have had a taste of the "police state," without leaving Canada, as have some Indians and Metis. The occasional brutality of RCMP drug squads have brought protests. Hopefully they have also engendered independent, original thinking. While the stuififying effects of narcotics considered to be inimical to the interests of capital, they are also not a solution

to the social problems of the users; only a temporary escape.

COMPARTMENTAL THINKING

The leftist types who are aware of these RCMP activities but who find an insurmountable barrier in connecting them to the interests of a separate and controlling group in society can seem strange. Except that the "we-are-all-in-one-big-happy-family-within-the-nation" fraud has been inculcated so overwhelmingly. Irreconciable contradictions can be rattled off in one breath without a second thought, in the teeth of the evidence. Such as: "U.S. companies control 'our' oil reserves." What was it the Catholic Church used to say, "Give us a child until he is seven, and we have him for life?" The old theory, "As the twig is bent, so the tree will grow," is still in vogue. Young children are given a day off from school and a flag to wave when Royal symbols of nationalism come to visit. Political brainwashing by the economically powerful begins at a tender age. In the fantastic area of popular political mythology, ruling class politics is non-political (non-party). When all the bosses' parties are encompassed, then no politics is involved. Instead the interest is deemed to be national, which is equated to democratic classlessness. (The sum amounts to less than one of the parts).

The 2,500 Canadian flags (made in Japan) given to St. Catharines school children on the occasion of Queen Elizabeth's recent visit, cost the school board \$1,125., because the promised "free" flags from the Ontario government were not forthcoming. There is no record of anyone objecting that this \$1,125. as being part of the expense of moulding the children into good obedient wage-slaves, who will think that the sun rises and sets on the profit system, was not in their interests. Political indoctrination in the schools, is seen by the indoctrinated adults as being strictly impartial.

And in keeping with time honored leftist tradition, NDP Premier Barrett of B.C. has just urged everyone to observe Canada week. Without the intense and lifetime conditioning about phony equality that the working class is subjected to it is reasonable to assume that the very existence of a legal armed force like the RCMP alone would be obvious proof of the existence of a schism in society.

Periodically the Chamber of Commerce and like organizations go on a crusade to get the police and society together again, "just like in the old days." In the case of the RCMP, a precedent may have been set a hundred years ago when the Sitting Bull Sioux were forced back into the USA via Canadian government induced starvation. The Sioux had hoped for a reservation in Canada through the efforts of Major Walsh of the NWMP Police, who was very aware of their plight. The governing executive of the acquisitive class of those days had no intention of supporting a bunch of useless (to it) Indians if it didn't have to. Major Walsh was promptly transferred to Eastern Canada, permanently. Mustn't fraternize with the enemy. This is reminiscent of a theory that circulated among the small towns of the prairies during the thirties to explain why RCMP personal never seemed to be allowed to work in one community very long. They seemed to be in a continual state of transfer to other parts of the country, "lest they fraternize with the local people too much." An arm of the state, which itself is the executive of some minority.

In the partial anarchy that is the inevitable condition of a class divided society,
 "...a power becomes necessary that stands apparently above society and has the function of keeping down the conflicts and maintaining 'order'".

So said Frederick Engels in "Origin of the Family, Private Property and the State." There is no shortage of evidence.

ONLY SLAVES STRUGGLE FOR RIGHTS -- FREE MEN DON'T NEED THEM

Using one's head to test the hardness of a policeman's club is not the route to emancipation, in spite of some elements of the new, and old left. The brick wall of capitalism can be dissolved by attacking its "chemistry," by using one's head to understand its nature, then using the ballot to determine the majority desire. Capitalism cannot be replaced by a superior social system until a majority knows what the superior system will be superior to.

For instance, if a majority of the class of people who must work for that other class, thinks that private industry is capitalism and state industry is Socialism, then it is struggling on only a superficial knowledge of the source of its problems. It is politically motivated by mere appearances; appearances which are carefully nurtured by the media agencies of the modern "top dogs."

The wages, money, profits, state institutions of class domination are concealed, and therefore judged to be innocent, in the eyes of the world's workers. Left-wingers fall on their faces by dealing with effects, because they are "in the dark" about basic social causes. The direct action, or pro violence sentiments of some leftists can be attributed in large part to disillusionment over past impotencies of reform via the ballot. They should blame their ignorance-inspired tinkering with capitalism not the ballot. The franchise is an instrument. It can be used, as it has been used all along, to preserve working class servitude, or it can be used by a majority to effect a revolutionary change in the relationships of society. Abandonment of the electoral means because of unwise use of this is a step backwards, not forward.

"...the working class can only come to power under the form of the democratic republic." (Selected Correspondence) - Engels.

"The franchise transformed from a means of deception.....into an instrument of emancipation..." (Marx, Preamble of the program of the French Workers Party, adopted 1880).

In terms of the old left, a remark by an old timer makes the point: If a worker who had just been hit on the head by a policeman's club, listens intently, he may hear the echoe of his last vote, ringing in his ears.

When an enlightened majority eventually revolves, it will not dispossess the capitalist class entirely of its ownership of the means of production. It will merely compel it through political action to share

its ownership with the rest of society. This means that the capitalists will end their days as parasites. They will have to change their status to that of free and equal citizens with the rest of the population, who will have free access to what society produces, according to their needs. And will contribute, voluntarily and responsibly, to this production, according to their abilities. This type of change-over will make violence very improbable, impractical, because of its very majority-democratic action. Revolutions of the past were violent because they involved a minority dispossessing another minority or a majority. They were minority-dictatorial types of change-over, where violence was unavoidable.

The violent sentiments of some leftists is a double indemnity (1) its uselessness for real gains and (2) the severely limited goals of its advocates. Uninvited violence too, which has been visited upon leftwingers in the past, has arisen partly from their milieu of political unawareness.

PLEASE SIR, MAY I HAVE A FEW CRUMBS OFF YOUR TABLE ?

On this one hundredth centenary of the RCMP, some stories of old leftist confrontations of the past, with police are being retold. One of the participants, a Ronald Liversage said, "...I must say that in all my life of half a century as a working man on many a legitimate picket line, and the grim experiences of the depression, I have never personally known of any policeman who has ever refused to obey the order to go and club down the working class men and women when told by the bosses to do so." (1)

This is the kind of naivete that expects freedom within the confines of a jail. To expect a policeman to disobey his superiors in the interests of compassion (its either me or him) is in the same range of thinking as the leftist (and rightist) idea that Liversage preceded the above quote with -

"While acknowledging the necessity for a police force..." (Emphasis added).

That is the mass indoctrination that class ownership, production for sale for profit, with its subject class of wage-slaves, with a state and armed force to help protect the property of the owning class, is an unchangeable condition of mankind. Like the rest of the working class, leftists are architects of their own fate.

With this mental block, the only direction left to take is a fruitless search for alleviation within the system.

Like Wilf Carter, the depression cowboy, and his semi-religious song: "The Big Rock Candy Mountain," - "Where the jails have no doors, you can walk right out again."

With circumscribed living being accepted as inevitable, the attempt is made to democratize, humanize the inhuman institutions of basic capitalism. One of the latest leftist drives is to humanize "work," (wage-slavery). Also liberation of women, meaning equality with men in employment, etc., which means equality of exploitation. The latest newspaper just informs everyone that fails in Cuba are "progressive." How far they could go before their credibility broke down is debateable. How about peoples forced labor camps, democratic secret police and kindly torture chambers?

This area of thinking includes the civil rightists (who are not that far removed from reactionary rightists). Some of whom now want a "proper balance" between the privacy of individuals versus providing police with wiretapping devices for fighting organized crime, seemingly oblivious to the contradiction here. Only slaves struggle for rights. Free men don't need them. Colossal amounts of well meaning, uninformed energy is needed to win tiny advantages, which can be easily lost, due mainly to the political darkness which limits the struggle to concessions. "The mountain labored, and brought forth a mouse."

In any confrontation between the rights of the general population and the needs of capital, the profit prerogative wins handily. During the Winnipeg General Strike of 1919, the Canadian House of Commons amended the Immigration Act to allow the deportation of British subjects - in 20 minutes. The bill received Senate approval and royal assent within an hour. Many civil rightists were jolted by the ease with which the present bosses' boy, Prime Minister Trudeau, suspended some rights in order to deal with the FLQ crisis of 1970. What is meant here is how easily the general population (which also supports rights) accepted Trudeau's excuse.

However, "The brain of man reflects the world he lives in - at first emotionally - secondly instinctively and thirdly, consciously and rationally. A Socialist is the natural product of capitalism". (2) And the vicious environment of this society is slowly educating the working class, whether they want it or not. Fortunately, because there is no substitute for political knowledge.

THE R C M P ARE WORKERS TOO

There is a story about some Cree Indians receiving a handout of salt pork of dubious origin and quality before the turn of the century. Which prompted one of the Indians to ask the local bureaucrat what the government did with old policemen after they were retired from years of service on the frontier. This might have revealed an unusual aboriginal insight into the exploitation of policemen as tools of a foreign class.

While many a Canadian worker has experienced the terror of the dawn arrest, (a favorite of the RCMP as well as police forces in other countries that do not boast of their civil rights) as draft evaders in both world wars, in the FLQ crisis, etc., it is enough to say that policemen suffer all the frustrations and miseries of other workers, plus a few extras thrown in, probably. A slightly diminishing public acceptance; hostility from civil law breakers and likely more hostility from criminal offenders in place of an older resignation and stoicism.

Policemen are probably exposed to more of the extremely traumatic effects that capitalism has on its victims than other occupational groups are.

In addition to this, the administrative organization of the RCMP would win Joe Stalin's approval. Desertions were wholesale in the early days. Venereal disease was rampant. Prison sentences have been served for insubordination. Police everywhere have the wages problem -- not enough.

The racial bias of some segments of the RCMP against Indians and Metis and discrimination against lower echelons of long-haired youth - has the same genesis as racism anywhere. Racism is almost a cry for help (to anyone with his political hearing aid not turned down) by individuals seeking to vent their distress upon any helpless scapegoat they can lay their hands on. The rate of suicide, (the final escape from unbearable unhappiness) in the RCMP was notably high a few years ago.

Policemen, like the rest of the working class are exploited too, indirectly if not directly. Although most of them probably think they are performing a socially useful function now, contrary to the dissatisfactions and difficulties they experience, they would benefit immeasurably, like the rest of the world's workers, from the freedom of a classless world. In the words of Marx - "...a higher form of society, a society in which the full and free development of every individual forms the ruling principle." (Capital, Vol. 1, Charles Kerr ed., P. 649). A society which would have no need of armed guards to protect wealth legally robbed from the useful class. A society of common ownership and free access.

J.

(1) Victoria Daily Times, June 28, 1973.

(2) "Socialist Viewpoint," Socialist Party of New Zealand.

After 100 years -- concluded

After exemplary service by military units of the NWMP to the owners of the British Empire, during a quarrel the imperialists had with some Boer farmers over minerals and land in South Africa, the prefix "Royal" was added to the North West Mounted Police name. That was in 1904. By 1920, Canadian capitalism had been given another democratic paint job, and the old plains police became a national force with the title it has today, Royal Canadian Mounted Police.

(1) "The North West Mounted Police 1873 - 1883" by C.E. Morgan, unpublished MA thesis, Regina campus.

(2) Ibidem

(3) "Weekend Magazine" No. 32, 1968.

After 100 years -- continued from page 7

But they knew that more armies could be recruited in the east, and that passivity was the lesser evil of an impossible situation.

Crowfoot's reward of a few dollars worth of train rides (while the rest of his people went hungry) in exchange for saving Canadian capital a military campaign that might have cost it millions of dollars, is "par for the course" in a system of class suzerainty. And its system of justice is irrevocably tied to this type of economic logic. It was materially improbable that the authorities of the day could conceive the "one for all and all for one" principle of tribal organization. To them Crowfoot and the tribal councillors were bosses who gave orders to their people who obeyed. There was no such thing as the decision not to fight being a conscious decision by a majority of the people of the Blackfoot Confederacy. For his alleged good deed, Crowfoot is referred to today as Canada's first statesman. Easy to see why. In authoritarian eyes Crowfoot likely was a leader, a man who would dupe his own people in the interests of an alien class. An excellent example for succeeding political leaders to emulate. The success of a politician today is largely measured by his or her ability to dupe the working class, according to the ethics of a pyramidal social structure. The same hierachal values prevail in other situations while democratic facades fade. For instance, when some group has committed "good" or "evil," the tendency is for the leader to be punished or rewarded. The idea is that only the leader is responsible, or more responsible for what has been done. The followers are non-responsible (non-free). Are non-entities in the policy of the group.

POLITICAL TERRORISM TOO

When a few, scattered bands of emaciated and demoralized Cree Indians, in a half-hazard alliance with the Metis, put up a token of violent resistance against their expropriation, political terrorism figured in the reprisals. For the impertinence of wanting to share the country with the new masters, their "leaders" were imprisoned. Homes of suspects were looted and destroyed. Indian horses and arms were confiscated, and their dole with-held. Chief Poundmaker was sentenced to four years in jail because his village defended itself against an unprovoked attack by Otter's army.

The executions of eight Crees convicted of playing prominent parts in the armed protest were simultaneous and public - with their friends and families invited to witness that edifying spectacle, in the NWMP Police fort at Battleford. Revenge, a principle of tribal social solidarity, was now used on tribal people to protect property instead, while the natives still went hungry. That was in the days before the velvet glove became as fashionable as it is today as wearing apparel -- over the iron fist. This was pretty well the last futile attempt by the plains people to save their country and their freedom. It wasn't easy to convince the Indians that poverty was virtuous, or necessary. Or that there have always been rich and poor -- like it's a natural state of man, and the other justifications that have been made to hide the realities of minority rule.

Duncan McLean, who recently died in Winnipeg at 95, was the last survivor of the group of whites who had been hostages of the Big Bear Crees during the "rebellion" and later released. His father was Chief Trader at the Hudson's Bay post of Fort Pitt at the time. Duncan's older sisters knew the Indians extensively, before the "bitter days." His sister Kitty noted well in her journal, - "We never locked our doors or windows until the arrival of the settlers." (emphasis added).

The NWMP brought law to the west? The lobotomized faithful of today's capitalism are still being told that story by the mass media, which naturally must obey the minority who own and control it. Telling the whole story in these areas is outside its terms of reference. The NWMP helped to bring private property for the few - scarcity for the many, to the West. And property's twin brother crime - came along too, uninvited. And he won't go away. Yes, law was brought to the frontier, a new law, to protect power and privilege.

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OBJECT:

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. — That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. — That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. — That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. — That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. — That this emancipation must be the work of the working class itself.
6. — That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privilege.
7. — That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. — **THE COMPANION PARTIES OF SOCIALISM**, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

Those agreeing with the above principles and desiring enrollment in the Party should apply for Application for Membership from the sec'y of nearest local or the Nat'l Hdqtrs.

These seven parties adhere to the same Socialist Principles:

LEAGUE OF DEMOCRATIC SOCIALISTS — Guarriegelstrasse 30, A-1160 Vienna, Austria.

SOCIALIST PARTY OF AUSTRALIA — P. O. Box 1440, Melbourne, Box 2291, GPO, Sydney, P. O. Box 1357, Brisbane.

SOCIALIST PARTY OF CANADA — P. O. Box 237, Victoria, B. C.

SOCIALIST PARTY OF GREAT BRITAIN — 52 Clapham High St, London SW. 4.

SOCIALIST PARTY OF NEW ZEALAND — P. O. Box 38062, Petone, New Zealand; P. O. Box 1229, Auckland, New Zealand.

WORLD SOCIALIST PARTY OF IRELAND — 13 Queens Sq., Belfast, N. Ireland.

WORLD SOCIALIST PARTY OF U. S.—285 Huntington Ave., Boston, Mass. 02118.

The last few paragraphs of the final of a series of articles under the title of "Thoughts on Thinking," which appeared in the Western Socialist from 1935 through to 1937 or 38.

WHAT IS JUSTICE ?

Let us, for example, take the idea of "justice" apart and see what it is made of. The animals below man apparently have no conception of it. It is an exclusively human conceit. For thousands of years man lived in small groups -- the family, the tribe. His very existence depended on the survival of his group. Whatever promoted the group welfare was good for him. Justice to the savage mind was anything done by his own people which benefited them and himself. That justice could extend to others beyond his tribal limits was inconceivable. With the eventual extension of tribal boundaries to include confederations of tribes, and finally nations, the survival value to each member enlarged with the new boundaries, and his ideas of justice widened to accommodate the new conditions of safety. Whether within the narrow circle of the tribe or the larger circle of the nation each person recognized his own well-being. To be explicit, justice was regarded as that which is good for me through the rest of us, who are like me.

When society split into antagonistic economic classes group solidarity became largely subordinated to class solidarity. Exploiters and exploited developed divergent conceptions of justice. Again, the interest of the individual class-member was bound up with the fortunes of the class. And just as surely did justice now appear as that which served the interest of that class.

Slavery has always been a just institution to the slave owner. Capitalism is perfect justice to the capitalists. But to the slave under the lash, his condition was most unjust. And to the modern wageworker long hours and scanty reward are unjust. The worker hollers for a "just wage." The employers agree that labor is entitled to a "just wage," a "fair reward." Both sides are 100 per cent advocates of justice. What, then, is the hitch? What can be holding back the millennium when everyone concerned is eager that justice shall prevail?

Can it be that there are two kinds of justice? A justice, and then again, justice? Which is the real McCoy? The answer is, they both are. For self-preservation, expressed through one's identity with his group, is the essence, the sole criterion of justice. All people are just people. All nations, classes, wars, religions are just. And when one conflicts with the opposing justice the side which prevails imposes its justice on the vanquished.

So we see that justice is not an invariable North Star by which we can take our ethical bearings without regard to time, place, class or circumstance. Rather it is a flexible ever-changing concept that sanctions social behavior in accordance with the shifting basis of group, class or national interests.

And the Socialist, too, has his ideal of justice. He believes his ultimate best interests will be served by merging his welfare with the common welfare of the proletariat. That only by the abolition of economic classes and the establishment of social ownership in the means of wealth production can he realize a free, happy and secure existence. He has grasped the larger truth that justice for each depends on the well being of all. He has arrived at the truly universal concept that justice reigns only among equals, and he demands equality of opportunity for all.

W. C. Currey